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**The Church and Labor**  
Editorial

**The Call of the Deep**  
By L. O. Bricker

**Dr. Joseph Fort Newton  
Finds America Friendless**

**Things Worth Seeing  
in Des Moines**

**CHICAGO**

SEP 19 1916

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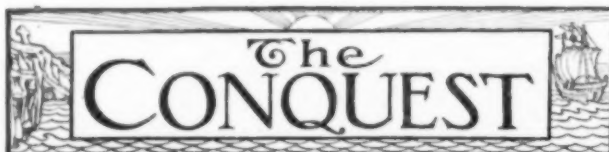
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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

AUG. 31, 1916

Number 35

## The Church and Labor

THE CHURCH IS NOT A CLASS INSTITUTION.

It belongs neither to the rich nor the poor. It is not the property of the brain worker or the hand worker, peculiarly. Man, woman or child equally claims its interest and its help. In the keeping of a Labor Sunday, the church takes no sectarian attitude in economics. On every day in the year, the church is ready, ideally at least, to hear the call for better human conditions in any section of society. Without adopting an economic creed, the church desires to be as human and sympathetic as Jesus Christ.

On Labor Sunday, our attention is drawn to a section of human society for special study, just as it is on foreign mission Sunday. Studying humanity in sections is necessary at times.

This year we may rejoice in the accomplishment of one of the big aims of the labor movement and of the churches in this country. Child labor has been forbidden by federal enactment, so far as it relates to goods offered for interstate shipment. The discussion of this bill showed a tremendously large majority in its favor, however much the bill was entangled with sectional questions. What is left to complete the great reform now rests with the individual states. It has become so odious for adults to live by robbing childhood of its heritage that soon we may expect satisfactory laws to be enacted in every state in the union.

The conditions that surround the labor of women are regulated by law in some state, but not in others. The topic is still a live one. England found that the military prestige of the nation was suffering because of children born with low vitality from factory mothers. In hard times, babies were better off than in good times, for they then had mothers. This led to the great reform in England with reference to the factory labor of women. Illinois now has a ten hour law and other humanitarian provisions safeguarding the labor of women.

♦ ♦

The legal safeguards that regulate the conditions of factory labor of women and children are often broken down by the system of home labor known as the "sweatshop." Especially in the clothing industry and in the making of artificial flowers, the work has been taken over by women and children and the economic whip has at last broken down every condition as to hours or sanitary conditions. The church cannot look with favor upon a system that kills the weak of the race and spreads disease among us all.

The hours of labor per week of a workingman cannot be a matter of indifference. In former times the steel industry worked men twelve hours a day and seven days in the week. These men lost interest in the church, the home and all duties of citizenship. They were machines which were used to their capacity and at the age of fifty were thrown into the human junk pile for society in general to support. This in effect meant giving charity to the steel corporations, for they did not pay the social cost of their labor. Conditions in this industry are far better now. In every industry, men must have time for their other social obligations besides the duty of labor. In this the church has the deepest concern. The divorce between the church

and labor, so far as it exists, is chiefly affected by the conditions of fatigue among workmen.

The wages of workmen is one of the most sensitive spots in our economic order. When the church chooses between a system involving low wages with charity aiding the unfortunate, or a system of high wages and independence for workmen, there can be no hesitation. If it be argued that wage earners would spend an excess of income foolishly, we have only to point to the over-crowded garages and ostentatious dinners of a certain section of the rich. Wastefulness is not the sin of any particular section of society. The wage standard affects vitally the health, morality, intelligence, and religion of the people.

The church cannot be indifferent to the cost of industry in the way of accidents. The ingenuity of Americans has constructed many wonderful machines. Many of these machines are exceedingly dangerous, such as the power saw. The same ingenuity which constructed the machinery can also safeguard it. It is not a question to be dealt with in cold economics, balancing damage suits against the new equipment. It is a question which makes human life of more significance than dividends.

♦ ♦

The industrial conflicts of our age should not be settled by an appeal to force. Neither the fire-brand and dynamite of the agitator nor the cold-blooded starvation system of the organized employers is the right mode of settlement of an industrial dispute. Our complicated economic system has made us all interdependent. The right adjustment of the distribution of the fruits of industry is a question in which more people are involved than employer and employee. Before arbitration eliminates war between nations, it must be shown that it can eliminate civil war between the classes. A labor dispute should find its settlement in the application of both economic and religious principles. Both justice and mercy should have their place.

The abolition of poverty may sound like a fanciful goal. But when we reflect upon the enormous resources of our country, it is the most simple problem in economics to show that we have the money to make impossible another death from starvation, to make it impossible that another baby shall die for the lack of ice and milk. We have the money to put a decent roof over every family, thus eliminating the scourge of epidemic. So far as our resources are concerned, our young men and young women can all be educated for their proper work in the world.

The City of God is to be let down from heaven upon the earth.

A divine order of society is even now possible for us, save for the hardness of our hearts.

Does any man say this is not the gospel? Let him read again the Four Evangelists who record for us the ideals of the Carpenter Prophet, the Son of Man. If any man find not the humanitarian viewpoint of the twentieth century in these gospels, then he reads through spectacles that hopelessly distort his vision.

New Testament Christianity involves social Christianity.

How can a man pretend to love God and despise his brother?



# The Call of the Deep

By L. O. Bricker

**G**OD and life and the world have something to say to us. It is required of us that we listen. Listening is well nigh a lost art with us. We much prefer to hear. We are great on hearing, and mistake noise for life. There is a vast difference between hearing and listening. You hear sound, you listen to silence. Hearing is sensation, excitement; listening is feeling, emotion, thought.

As Phillips Brooks said: "The world and the man. Behold them standing and looking into each other's eyes and listening to one another's words. Man can speak, and the world hears and obeys; it responds to his advancing character. The world also has its voices; even more sensitively does the man hear them. Its slightest whisper fills him with emotion. The man and the world, looking into each other's eyes and calling out one to the other—that is the deep calling unto the deep."

## GOOD LISTENING.

The world's greatest men have been the world's best listeners. The men who have listened have a message. Moses did not invent the Ten Commandments, he received them. Handel did not compose "The Messiah," he transcribed it. When it was first rendered, the vast audience, swept off its feet by the majesty and glory of the great oratorio, broke into tumultuous applause and praise of the musician. Handel stood out before the cheering thousands and with the tears streaming down his face said: "Do not praise me; praise God. It all came from There."

Only little people mistake themselves for causes. Great men always say they are voices. Whenever there comes a man who knows how to listen, we crowd around him to hear the wonders he has to tell. Moses in the mountain heard God speak, and we make him the foremost figure in the first half of the world's life. Beethoven and Mendelssohn had the power to hear the harmonies of the universe, and though they have been long dead, we call them masters. The world and the man, looking into each other's eyes: both can speak, and both can hear.

## "THE VOICE OF THE DEEP."

What is the voice of the deep saying unto us, and where can we hear it? There are three primary sources from which the voice of the deep calls unto the deep in us. The first is Nature. In nature there is a voice calling unto man. Nature is a revelation; she is man's first revelation; she is primitive man's only revelation. We have degraded her and taken her for a slave. When you speak of nature, what do most people understand you to mean? To one man, nature means merchandise and gain. He goes to nature for lumber and coal, and iron and oil. To others, nature means amusement; they go to the woods for picnics, to the streams for fishing, to the fields for hunting. To many others, nature means health; they go to the mountains and the sea in search of rest and health and ozone. To others, nature means knowledge; they count the leaves of the trees and the stamens of the flowers; they note the color and song of the birds; they read the rocks and name the stars and call it Nature Study, and set down the facts in Latin names. Nature is

Ps. 42-7: "Deep calleth unto the deep."

to these a cyclopaedia of scientific knowledge. No wonder the poet said: "Little we see in Nature that is ours."

Of course, nature is all these—merchandise, recreation, health, knowledge—incidentally. But first and foremost of all nature is revelation. Nature is God's first Bible. In it we may read the thoughts of God, the wisdom and goodness and beauty of God. Returning from his study of God in nature, David exclaimed: "The heavens declare the glory of God, and the earth sheweth his handiwork." Job said: "I have heard of Thee with the hearing of the ear, but mine eye seeth Thee."

## LISTENING TO GOD THROUGH NATURE.

The summer is with us. Many of you get away for a little, and the longing of most of you is to get back to nature for a few days. I wish you would go with an open heart, in a reverent listening mood, regarding all things that we see as holy, divine, inspired, because God made them—and let them inspire you. Do not come back morally enervated, spiritually starved; but come back spiritually strong, with the restored and renewed vision shining out of your eyes. It is in the power of nature to do more for your spirit than for your body. Have at least one day when the spirit of silence and reverence is upon you, when there is neither speech nor language, and the sound of your voice is not heard—then you will hear the deep calling unto the deep.

Secondly, there is the voice of God in the Bible. It is the deep calling unto the deep. The Bible has a commercial value. To bookmakers and booksellers it has been a gold mine. It has an historic value; a thousand facts of history and custom and experience are set down there. It has a literary value; it is a literary treasure, enshrining the finest and noblest things in human speech.

One man reads the Bible for figures and facts with which to wing his oratory; another reads it to prove his doctrine; another for proof-texts to support his theological system; another for his controversy, hunting for mistakes and contradictions. For all these, the Bible has no message. Its message is for the depths of man's soul.

The Bible is not a book of knowledge; it is the literature of the spirit; its dreams are deep; its visions are high; its words are mystical. It can only be understood by the spiritual man. It is the deep calling unto the deep—it can only be read by the heart.

## WHAT THE BIBLE IS.

There are some things there that are written for the valley—to be read through the lens of tears—stars that can be seen only when it is dark. Some are written for the day of joy, when prosperity and happiness tell us what God is.

If you would feel the heartbeat of God in the Bible, and hear the call of the deep, open it with this prayer: "O, God, give me such a spirit of mercy toward all my fellows that I may understand the literature of Thy mercy. Give me such a spirit of loving kindness and

faithfulness toward all my brothers, my wife, my husband, my children, my church and my God that I may know Thy loving kindness and faithfulness, which is from generation unto generation. Make us so much men and women of love that we may understand Thy book of love and live Thy life of love. Open Thou mine eyes that I may behold the wonders of Thy law, and hear the deep calling unto the deep."

## FORMAL RELIGION.

We come now to the deepest deep of all—the voice of God in man's soul. The deepest question of practical religion is: "Where are we to look to find God?" The answer of Jesus and the Apostles is this: "The kingdom of God is within you. If any man love me, he shall be loved of my Father also, and we will come unto him and take up our abode in him. Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" Within our own hearts we are to look to find God; and until we do find Him there we really have no God; God is just a name to us, and our relation to Him is merely formal. The only way for any man ever to have a vital religion—a religion that has power over his mind and life and conduct; that inspires his spirit and thrills his heart—is to look for and find God in his own soul. A formal relation to God has no power over the life.

The woman of Samaria is an example of formal religion. She was religious, as many are religious today. She believed that God could be found in two places: on his throne in heaven, and in the holy of holies of the Samaritan temple. They said he could also be found in the temple of Jerusalem, but she doubted it. Anyway, he could be found in these two places, and both were on the outside of her! She worshiped God in the Samaritan temple, and then went right on living her wicked life without shame or rebuke. When she sought to engage Jesus in controversy over the claims of the rival temples, presenting the cause of the Samaritan temple, Jesus said unto her: "You worship you know not what." She had no inner knowledge of the God she worshiped. Then he said unto her: "The hour is come when neither in this mountain, nor yet in Jerusalem, shall men worship the Father, for God is Spirit, and they that worship must worship him in spirit"—in their own spirit—"and in truth," their life corresponding with their worship. In substance, Jesus told her that God has two thrones, one in the highest heaven, and one in the lowliest heart; and that it is within our own hearts that we are to look to find him, and worship the Spirit in our spirit.

## A MODERN WOMAN OF SAMARIA.

I heard some time ago a remarkable confession, which was the Samaritan woman's story all over again. A woman rescued from a life of shame said: "I have found out that God is in my own soul, and I am learning to worship him there."

During all the years of her shame she went regularly to church. She found that she could go through the forms of her church worship, reciting the creed, reading the prayers, joining in the re-

him, who lighteneth every man coming into spones and hymns, without surrendering her heart to God, or quitting her shameful life, or being very sharply rebuked; for you see, it was all on the outside of her, and none of it touched her in any vital way. One day she was told face to face that her body was a temple of God, and that the Spirit of God was dwelling in her, and that she was shaming and befouling and insulting God by the way she was living. The vivid conviction and consciousness nearly killed her. Her formal relation to a God outside of her had no power to cleanse her corrupt life; but a conviction of the presence of the living God within her had that power. She had to put away those sinful practices that were contrary to his nature; she felt compelled to make herself as good and clean as she could. Her change of worship has changed her life.

And anyone, changing from the formal worship of God outside to a living wor-

ship and communion with God in his own soul, will experience the same wonderful transformation in thought and conduct and life. When you think of God and Christ and the Holy Spirit, think of them as within your own soul. "You are a temple of God." Christ in you is your hope of glory. "The Holy Spirit dwelleth with you and shall be in you."

"YE ARE A TEMPLE OF GOD."

If you want to find God, and enter into a personal, living communion with him, you do not need to read many books, nor go on pilgrimages to sacred shrines, nor build a Babel tower to climb up into his abode; you only need to go into your own soul. The kingdom of God is within you. God has been dealing with you from within, as the Apostle says: "It is God who worketh in you." The light that is in you is the light of Him, who lighteneth every man coming into the world; the impulse of kindness and

goodness and generosity is the fruit of the Spirit of God in you; the pull on your spirit, the upward reach and longing of your hopes and desires is the urge of God within you. The light that is in you is God.

"A picket frozen on duty;  
A mother starved for her brood;  
Socrates drinking the hemlock;  
And Jesus on the rood;  
And the millions, who, humble and nameless,  
The straight, hard pathway have trod;  
Some of us call it Duty.  
And others call it God."

And I think God is the right name. And I think that if you will look within your own soul you will find God there. The only way for you ever to have a vital religion is to be brought face to face with the divine presence and power at work in your own soul; and the heart of religion, and your response to the call of the deep is to establish living relations with this Power.

## Dr. Newton Finds America Friendless

**Editor's Note:** In his first sermon during July at the City Temple, London, Joseph Fort Newton, of Cedar Rapids, said that every visit between the two countries must be made a tie, because many dark and sinister influences were at work to provoke division and misunderstanding. A correspondent of the Chicago News visited Dr. Newton at his hotel and asked him to state more fully his ideas on America's standing in Europe. Dr. Newton will soon be London's leading preacher, as he will no doubt accept the call to the pulpit of the City Temple; this fact lends great significance to his recent utterances. The following is a portion of the Chicago newspaper man's interview with the famous preacher:

**I** MENTIONED Dr. Newton's allusion to the need for cultivating a better Anglo-American understanding, and asked why he made it.

"Because," he said, "next to the tragedy of world war—if not the last and worst calamity that could befall humanity—would be an estrangement between the two great nations having one language, one tradition and one common ideal of civilization."

"Do you think we are in imminent danger of such an estrangement?" I asked.

"I do, if things are allowed to drift," said Dr. Newton. "Frankly, I was not prepared for the feeling against America which exists in England today; and yet I can understand it. It is widespread and it is sometimes so intense as to verge on anti-Americanism—though I am told it is less bitter than earlier in the crisis."

### AMERICA'S GREED FOR DOLLARS.

"My English friends say that it is not so in any way that really matters; but I know better—and Americans here confirm my impression. It is perhaps not so manifest among the discerning, but with the man in the street it is different. He feels that America betrayed the common cause of humanity in behalf of dollars."

"Do you think that what Americans have done privately, in the way of money and personal help for the allies, has modified this feeling in any degree?" I asked.

"Doubtless the fact that we did at least something has prevented the feeling from growing more intense than it is. But we cannot set a few good works over against our apparently sordid effort to preserve a safe balance in our attitude between right and wrong."

"After all, what have we done privately? Hardly enough to be very impressive to the allies by comparison with the enormous volume of their own private good works in this struggle. I understand that we contributed \$7,000,000 to our own Belgian relief commission during the first year. Do you happen to

know how much the commission received from this side?"

"I was told last summer that about \$16,000,000 had been received in cash from entente sources," I replied.

"That would, of course, be almost entirely Great Britain and France," Dr. Newton reflected; "if we put the combined population of those countries at, say, 80,000,000, it would figure out—wouldn't it—that the British and French contributed to our own commission about 20 cents a head, as against 7 cents a head on the part of our own people. Of course, the British and French have subscribed liberally to all sorts of relief funds of their own, for Belgium, Serbia, Poland and what not."

### MORAL RESPECT OF ALLIES LOST.

"Do you think the feeling here is due to our not getting into the war?" I asked.

"From what I can gather it was not so much that we were kept out of the war—that hurt, and still hurts—but the appalling way in which it was done. The seeming selfishness, not to say moral callousness of it all, first bewildered and then enraged—the more so because the war is manifestly, in large measure, in defense of democracy."

"Nothing is surer than that we have forfeited the moral respect of the allied nations—and most of all France, to whose aid we owe our existence as a republic. Having lost that respect, our republic will have no part in the settlement after the war; and our suggestions to that end will be keenly resented."

"The feeling against America will continue, no matter what the future of our politics may be; nothing can erase the past. It is too late to go into the war—even that would be resented now as having a selfish purpose. Therefore it behooves us to do all within our power—to see that this feeling of bitterness does not grow and gather force. As it is, conditions conducive to actual hostility are not far away, distrust having given away to dislike, in large measure."

"What are the dark and sinister influences at work to provoke misunder-

standing, to which you referred in your sermon?" I asked.

### INSIDIOUS PROPAGANDA IN U. S.

"Most obvious of all has been the insidious propaganda with which our country has been flooded and which began even before the war, with the patent purpose of creating misunderstanding between us and England. Fortunately, it has not deceived our people very much as to the facts, but it has presented to our man in the street such a persistent, distorted picture of English motives as to be very harmful. Harmful also has been the disposition of England to preserve too much silence toward us in the face of this thing. But I understand that this disposition is now happily changing."

"What would you suggest to counteract these influences?" I asked.

"There must be frankness, for one thing. We must speak plainly, in behalf of a clearer understanding of conditions as well as of motives. The facts must be made known on both sides and the real feeling of the people. Our American press must allow its correspondents to present not only the facts, but the background and interpretation of the facts. Our people must be made to feel the meaning of it all and how the people on this side feel and think."

### ISOLATION NO LONGER POSSIBLE.

"For another thing, we must wake up to the fact that isolation is no longer possible on this earth. Our traditional policy is no longer possible, even if it were desirable. The world is too small, interests too identical. If we are to have peace on earth—and not a mere truce—it must be a peace of co-operation, kept by a league of the world."

"Nor is that all. Our republic will find itself at the close of the war without a friend on earth. We now know, if we have learned anything, that anything may happen. If America means to stand alone she must be strong enough to do it. In any case no neutrality, be it ever so profitable and benevolent, will exempt us from the results of the European anguish."



# The Fundamentals of Jesus

By W. A. Moore.

**T**HIS is the day of opportunities before unknown. Just the other day the Pilgrim Fathers came to our eastern shore, but they never saw a sewing machine, although in your day 1,000,000 are made annually; they never saw a writing pen, although today a single factory manufactures 150,000,000 every week. They never saw a buggy nor a locomotive; the first horse car was not used until 1831; the cable car until 1873; no trolley car until 1883. They never saw a bicycle; never heard of a Packard, a Cadillac, or an Overland; never saw a watch, although today we can buy one for \$1; never saw a pin; never even saw a button, although 2,000,000,000 will be released from service tonight when the people of the United States get ready for bed. What would life be without these things? Lamech lived to 777 years, Adam 930, Noah 950, Jared 962, and Methuselah 969, but you, in 50 years, will live 1,000 times more than these of another day.

True, the teaching of the Saviour of the world had come to our Pilgrim Fathers, but they had no way of communicat-

ing it to others. These are marvelous days. Your opportunities are unlimited.

Here are our Saviour's fundamentals: "A man's life consists not in the abundance of the things which he possesseth." "Whatsoever ye would that men should do unto you, do ye even so to them." "Look not every man on his own things, but every man on the things of another." "Be not overcome of evil but overcome evil with good." "He that believeth on Me shall never die." What will you do about letting the rest of the world know what God has said to us? Will you give no life of service in this day of such marvelous possibility?

Today the world is waking to the advantage of his principles in national as well as individual life. Nations are no longer to be considered great because of their many miles of railroad, their great bridges, their wheat and coal fields; not even to be considered great because of their great canals, cities and battleships. Nations now are to be considered great only when they do much for their people; when they produce

great men; when they teach great truths; when they trust in justice rather than in might; when they live the newer patriotism which treats with kindness every immigrant to their shores. Your great joy in life will be to help the wide world to know more fully the fundamental facts of the religion of Christ.

Not only have you the opportunity to help teach the world, but this life is your opportunity to get ready for the life that is to come. Do not fail to observe this important fact—all must die. Ask "What then?" Infidel said to Christian, "Like the ox in yonder field I die without fear of death." "But," replied Christian, "have you any hope?" Infidel was silent. Christian continued, "You are twice like the ox; you neither fear death nor have you any hope for the life to come." Be not deceived; you are infinitely more than the brute about you. Give some attention to your own personal soul. Life is given you that you may bless your fellow men and that you may get ready for the life that is more than this.

First Christian Church, Tacoma, Wash.

## A Triumph of Modern Surgery

**A**MONG the many marvelous feats of delicate and skilful surgery achieved in the modern war-hospitals some of the most striking, as the rarest, have been those in which the operator relieved the heart itself of the presence of an intruding body, such as a bullet or a bit of shell. Two such are recorded to the credit of a French surgeon, Dr. Beausseant. In May, 1915, this physician presented to the French Academy of Medicine a wounded man from whose heart he had removed by cardiotomy a fragment of a grenade which had lodged in the cavity of the right ventricle. The case was considered unique. It demonstrated an unexpected tolerance of the heart for foreign bodies, for a considerable period of time had elapsed between the wound and the operation. It showed, too, that other similar cases may be operated on with a chance of success.

By an extraordinary coincidence another almost identical case fell into the hands of the same surgeon. This was presented to the Academy of Sciences on April 10. It is thus described in a recent magazine:

"Corporal D., aged thirty-one, infantryman, was wounded in a charge at Eparges, September 7, 1914. He was observed to have a wound in the left side of the thorax. A radiograph showed no missile, and the wounded man was discharged in a fortnight with the strange diagnosis of peritonitis."

But his health failed to return. His breathing was difficult, he could not lie down, and he had other distressing symptoms:

"In consequence of these a new radiograph was made, this time under better conditions. The picture revealed the amazing fact that a shrapnel-ball was in the same locality as the heart, probably in the interior of the ventricular cavity. On the 8th of September, 1915, just a

year and a day after the entrance of the bullet, Dr. Beausseant operated to remove it. A large flap was cut and folded so as to lay bare the heart. By exploration with the fingers the ball was discovered to be in the right ventricle, near the point. The surgeon lifted the heart from the pericardium and seized the point solidly between the middle and index fingers of the left hand, pushing the projectile toward the summit of the organ, where it was held firmly.

"Two silk threads were then passed through the thickness of the ventricle, parallel and nearly half an inch from each other. While an assistant drew these apart, thus lifting and holding the ventricular wall, Dr. Beausseant made an incision between the two threads at the level of the projectile; on arriving at this he seized it and extracted it. There was a formidable hemorrhage. . . . But the middle and index fingers, aided by the thumb, quickly stopped it, and the

two threads, brought toward each other this time, were crossed and tied.

"Five stitches were taken to bring the lips of the incision together, the heart was replaced in the pericardium, this was sewed up, and finally the flap on the thorax was folded back and sutured."

The first symptoms after this wonderful piece of work were very disquieting. There were great pain, agitation, delirium, a rapid and intermittent pulse, "precordial anguish." However, on the fifteenth day, the patient was out of danger, and when he was presented before the Academy in April, 1916, seven months later, he was perfectly well. He is incommoded only by a slight difficulty in breathing when walking fast. On auscultation the heart appears normal. His case will be kept under observation, however, to see whether the cardiac scar will not trouble him more in the course of time. Similar cases are reported both from England and from Germany.

## God's Masterpiece

By HUBERT W. KELLEY.

When I have seen the sun melt in the west,  
In scarlet, gold, and sometimes blue and gray,  
I think that God is mixing colors there,  
To paint the beauties of the coming day.

And when, at last, with even's curtains drawn,  
I lie amid the darkness and the hush,  
The night wind's rippling rustle through the trees—  
Methinks the swishing of a mighty brush.

And when I feel the harbingers of dawn,  
And know, to calm pure night, a day is born,  
I pull the draperies of light aside,  
And there behold God's masterpiece, the morn.

## Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

### Federated Church of Ottawa, Kan.

THE Federated Church of Ottawa, Kan., was organized January 1, 1915. As finally constituted, it is composed of the Presbyterian and Congregational churches, and an increasing number of members of other denominations who hold membership in the federated church directly, without regard to the federating bodies. The federation was considered by the Lutheran and United Presbyterian churches without having it go to a vote. It is probable that the United Presbyterians will come into the federation later. The Disciples, with whom the movement toward federation started, finally refused co-operation.

\* \* \*

With respect to the faith and purpose of this church, the by-laws state:

"1. We believe in God, the Father, whose will is the perfect law of life, which, obeyed, will insure the coming of the true social order—the Kingdom of Justice, Righteousness and Peace.

"We believe that the deepest need of this age is the realization in all human relationships of this will as revealed in the life and words of Jesus.

"Firm in this belief and seeking through Jesus that faith and love adequate to sustain us in doing the Father's will, we unite our efforts under the inspiration and the guidance of the Divine Spirit to the bringing of the Kingdom of God on earth, and we invite and welcome to our fellowship of service all who are in sympathy with these aims.

"2. Members are expected to be faithful in all the spiritual duties essential to the Christian life, attend the services as regularly as possible, give regularly to its support and share in its organized work.

Any person may become a federated member of this church by furnishing to the board of deacons satisfactory evidence that he or she is a member of some other Christian church in good and regular standing. Federated members shall have all the rights, privileges and duties of other members.

"3. Requests for letters of dismissal may be acted upon at any of the public services of the church, and, when granted, a certificate of dismissal shall be issued to another church.

"4. Any member, upon application, may be released by the church at its discretion from covenant obligation to it.

"5. All requests for the use of the church buildings other than the regular services or meetings, shall be referred to the church owning the building."

\* \* \*

As is usual in such federations, each church maintains its own organization and is at liberty to withdraw from the federation by giving notice of such in-

tention a stipulated time in advance. Each church elects five trustees upon the board of trustees of the federated church. A board of ten deacons is chosen in a similar manner.

The federated church assumes its responsibility for, and seeks to discharge its duty to the community with regard to all social and moral problems. It is aggressively identified with all movements looking toward general progress. It is at the present time seeking to secure for the community the services of a visiting nurse and a public welfare officer, and the establishment of a community center.

\* \* \*

The pastor of the church is the Rev. W. A. Powell. In a recent communication Dr. Powell says, "I am interested to learn what the Disciples' 'Plea for Union' means today from representative men. The solution which some of their ministers propose is that all from other churches be admitted at first on equal terms, but that thereafter all received shall be immersed. The Christian church here voted down the Articles of Federation, which originally provided for an equal liberty for their practice of immersion and weekly observance of communion with the practice of the other churches. I was informed that they would lose fellowship with the Disciple churches if they participate in the federation. I believe, however, that we are helping to answer Christ's prayer 'that they all may be one,' but am disappointed in finding sectarian prejudice or inertia so strong in some quarters."

\* \* \*

Dr. Powell here voices the challenge to the Disciples which is presented with ever increasing insistence by the actual problems of Christian Union in our time. The future of the Disciples of Christ depends upon whether or not they have the courage to undertake the solution of these problems inductively. Let not the pioneers of Christian Union relinquish

their leadership. Let them not fail to make as constructive a contribution to the solution of the religious problems set by the opening years of the twentieth century as did their fathers to those of the earlier decades of the nineteenth.

The above is one of a series of articles describing various union churches in the United States. The Christian Century desires to know of other churches striving to practice Christian Union. Correspondence with such churches is solicited by Dr. Jensen, who is conducting this department. Any reader will confer a favor upon us who will advise us of the names and location of such churches. As a suggestion of the kind of information desired we append the following list of questions:

1. Name of organization.
2. Date organized.
3. Number of members.
4. Average attendance.
5. Location (if rural, give direction and distance of nearest station).
6. What were the reasons for forming the union?
7. What denominational organizations were represented?
8. How was the union formed, and what difficulties were met, if any?
9. How is the property of union congregation held?
10. How are the church's current expenses provided for?
11. How is the minister chosen, and what are his relations to his denomination?
12. What has been the effect upon:
  - a. The spiritual and moral life of the community?
  - b. Attendance at Sunday school and preaching services?
  - c. Upon the proportion of men in attendance?
  - d. Upon the proportion of young people?
13. How are new members admitted:
  - a. From other churches?
  - b. By primary obedience?
14. Does the church contribute to the support of state, national and foreign missionary, educational and benevolent societies? How and to what extent?
15. Give brief sketch of the church's program for religious worship, education and social service.
16. Will you enclose copies of plans of union, constitution, by-laws, etc.
17. What advantages have been gained by union?
18. Disadvantages?
19. What is the outlook for the future of your church?
20. Do you know of other congregations of similar nature? Give names and addresses of correspondents of such churches, where possible.

Remarks:

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BY HERBERT L. WILLETT, Ph. D.

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## EDITORIAL

### WHAT MAKES A CHURCH CATHOLIC?

**T**HE Disciples of Christ have sometimes talked of themselves as "the ultimate Protestantism." There is a deeper sense in which they may be a section of the ultimate Catholicism.

Dr. William A. R. Goodwin has written a book on "The Church Enchained." He protests against the "high church" claims of his denomination, the Protestant Episcopal, and insists upon a more historical definition of the word "catholic" than has obtained in a certain party of his communion. A truly "catholic" church is tested by its willingness to be the mother of all Christians. In the Reformation, a Protestant church was often more catholic than the church that claimed the complete and only catholicity.

Some churches willingly adopt a sectarian attitude. Saying frankly there are other denominations for those who do not agree with their peculiar teaching or practice, they exclude all but those who are of like mind with regard to creed or ordinance.

The Disciples of Christ in the beginning adopted a point of view toward creeds which was truly catholic. Proclaiming a catholic creed, "Jesus is the Christ," they have never been regarded as denominational in this particular. At many other points the catholicity of the Disciples can be demonstrated.

In one matter alone, their unwillingness to give fellowship in their local congregations to those Christians who have received baptism in a manner which they regard as defective, they departed from a truly catholic or denominational point of view, and became sectarian. The word sect implies division, and any attitude that keeps Christians apart is sectarian and not catholic.

It is a great ideal these days for a church to put itself in accord with the best of Christian history. We can never leave behind the lessons of the Reformation, but we must not lose the even more valuable lesson of a church struggling through history against division. It is essential to the very being of Christianity that the church be not only evangelical but, in the deeper meaning, catholic. What Christian unity waits upon is the appearance of a fellowship of undenominational churches willing to "mother" all Christians.

The Disciples of Christ were meant to be just that thing.

### ALTERED RELIGIOUS OPINION

**R**ELIGIOUS opinion is often confounded with the deep foundations of religion. The history of doctrine is a most illuminating and a most hope-inspiring discipline. In every age when people have been really alive, there has been a doctrinal crisis. Think of the age when the church might easily have become Unitarian, or to be more exact, Arian. Think of the significance of the changes that arose in St. Augustine's time. History has a sobering effect upon the bombastic claims of some who think that our age is unique in the matter of its doctrinal flux.

Yet we are not to discount the idea that Christianity is now undergoing a new formulation.

There is a new thought about God. Under an evangelical sentimentalism, he had been degraded in our thought to the level of an American papa, good-natured and easy-going. We are beginning to think of God in a deeper way than this.

We think with new appreciation of the humanity of Jesus Christ. This was in the past emphasized equally with his divinity, but we had forgotten it.

The Bible, too, is no book of magic. "The divinity of the Book" is fast becoming an obsolete phrase. We no longer open it at random to find in the prophecies a prediction of a present course of action for ourselves. The Bible is now for the church the record of the experience of men who walked with God. It reveals both the mind of God and the possibilities of human life.

Our thought of the church is undergoing a change. Instead of regarding the church as a kind of appendage to Christianity, under the whip of the social viewpoint we are coming to conceive the church as invested with unique dignity and worthfulness.

God has not left his world. The truth is able to take care of itself without any steadying hand on the ark. Our current change is bringing about better and not worse conceptions of religion.

### WHERE ARE YOUR CHILDREN?

**I**N Cologne, Germany, a score of boys and girls were arrested on the street late in the evening recently. In the court they were defended by their parents on the ground that these parents had allowed them to go to a moving picture show and that the children had a right to be upon the street. The court admonished the parents that this night life for children was unwholesome and was producing evil results. The parents were warned to keep their children at home.

In a town in Central Illinois the Catholic priest saw a fourteen year old girl of his flock on the street at night acting in a flirtatious way. He took the girl across his knee and spanked her and sent her home with the message that he hoped he would not have to do a mother's duty again.

Any one who is about the streets of an American city in the evenings finds these very conditions. Moving picture show crowds are turned out upon the streets with young children unchaperoned to find their way home any way they will. The harvest requires no stretch of the imagination to conceive.

There is a kind of good natured optimism in the American home. It assumes that "no one of our family ever did that." This seems enough guarantee that no one in that family ever will go bad. Yet heredity is a far less potent force in life than environment. A moral contagion in a group of young people will break down all the inhibitions that have been built up by a careless and easy-going family.

The solution is not repression, but interest and participation in the life of the growing children of the family. The father owes part of his time and conversation to his boys. The mother has no deeper social obligation than to give her daughters wholesome and strengthening views of life and duty.

### RELIGION AND THE SAVING HABIT

**A** HOMELY proverb warns the bride that, "A woman can throw out of the back door with a spoon faster than a man can bring in at the front door with a shovel." At periodic intervals, Americans confess their national sin, the sin of waste.

A church we know has adopted a plan of conducting a savings bank for the children where deposits of one cent are received. Involving considerable labor for the promoters, in a single year the children of that parish save hundreds of dollars. The moral lesson of that experience will never leave them.





The Northwestern Banker, of Des Moines, urges that the banks begin a campaign of encouraging boys to save their money. The paper says, "practically every downfall, every wrecked career, every worthless, useless, abandoned derelict of a young man, drifting aimlessly in the muddy pool of his own making" owes his condition to his lack of care for money.

It is a religious exercise of value in Lent to have self-denial offerings. The luxuries of life are often harder to dispense with than the necessities. The absurd habits which most people cultivate, which cost money, can often be shown up by such an appeal.

A certain working man who never had a wage of over a dollar and seventy-five cents a day now owns two houses in a city of fifty thousand inhabitants where he lives. A man in Chicago bought and paid for a home on an income of fifty dollars a month. This is no argument for low wages, but it shows the possibilities that lie before determined souls. Such an experience has great moral value.

It is the luxuries of the world that prevent the church from having funds for her work. The church could live bountifully and every good cause could go forward if the sinful waste of Christ's followers might be garnered for the building up of the kingdom.

#### JOHN BARLEYCORN AT COLLEGE

**T**HERE was a time when the drinking customs of students were perfectly respectable. The alumni reunions brought liquors to the table in memory of the past practices.

There is now a decided reaction against such use of liquor. The reunions of Yale, Dartmouth and Williams colleges will be "dry" functions henceforth. Princeton's president is urging that the same action be taken by that institution.

In England, in these days of terrible struggle, there is a saying: "A traitor is a traitor." It will not be long until the whole world, both at peace and at war will recognize the truth of this saying. If there is any level of society where total abstinence ought to come first, it should be in the ranks of the men who have the scientific training to realize all the harm that comes from the use of alcohol.

#### THE ORIGIN OF SIN

**T**HE problem of sin is one of the most troublesome in the whole Christian system. In the past a great Manichaean heresy arose by reason of Persian influence, matching an Infinite Good against an Infinite Evil. The church rightly decided that evil was not to be dignified in that kind of way.

A passing type of evangelicalism urged that sin was born of a personal Devil, a Prince of Evil. This was in reality a revival of the Manichaean heresy, due perhaps to the subtle influence of Milton's "Paradise Lost." It had the effect of taking away the proper sense of personal responsibility for conduct. Not every one believing in the Prince of Evil resisted him as valiantly as did Martin Luther, who is said to have thrown an ink-well at his majesty.

Theological doctrines once demanded a belief in the doctrine of original sin. The "sin of Adam" was something under which we were all born. There was a deep truth in the doctrine. The sin of all our ancestors has an influence upon us. None of them has been perfect, not one. They have left upon us a heritage of evil. Written in our very bone and marrow is the record of their wrong doing. Yet

every story of a great man arising from the lower levels of society proves that heredity is not absolutely determinative. A man may fight against original sin as against every other kind.

In the New Testament, there is a Trinity of Evil, as there is a Trinity of Good. We are warned against the World, the Flesh, and the Devil.

The world is not our physical world, but our social environment. Christianity never reacted in an ascetic way against our world in the modern meaning. But the evil social order, with its immorality, its luxury, its vanity, its utter emptiness, is to be resisted continually. We are not to do in Rome as Rome does.

The flesh and its lusts are opposed to the higher values of our mental and moral life. To be carnally-minded is death. Sin often has its tap root in our physical nature.

Yet sin is not strong but weak. It is to be utterly overcome by sharing in the Eternal Life through Christ.

#### DIOTREPES

**D**IOTREPES is mentioned only once in the New Testament, in the Third Epistle of John. He might have remained in utter oblivion had he not resisted the spirit of fellowship in the early church. He opposed the hospitable reception of brethren who were visiting the church and for this he is rebuked and condemned by the writer of the epistle.

Did he believe in the monarchical episcopate which arose soon afterward, and was this the first assumption of a power of the keys, resisted indeed, by the better minds of the church, but soon to prevail in church practice?

Or was this man a Gnostic, representing the heresy that only a man with some supernatural illumination might be recognized in the fellowship of the church? Our biblical scholars can give us no certain word about the reasons for his stand. We only know that the principle of close fellowship was abhorrent to the apostolic age. They spoke ever of receiving the brethren in love. It was moral heresy alone which was visited with the terrible punishment of the withdrawal of privileges of the communion feast.

It has been easy for men in our day to think of the perils involved in a too liberal extension of fellowship. It has been hard for them to see that the greater danger is in the refusal of the privileges of the Christian community to any earnest soul. Some have required supernatural conversions and experiences; some have demanded confirmation; the Lord's table has been made a fence, and not the open arms of a welcoming Christ.

Neither the robe a man wears, nor the opinions he professes, nor the forms by which he comes to God should alienate him from the love or fellowship of the Christian community. The ordinances of the church are not to express division, but rather are the symbols of unity. If there be any man who would hold himself aloof from any believer in Jesus Christ, he stands in danger of the condemnation justly given to Diotrepes.

#### A GOOD REPORT

**W**E are not interested in the recent prognostication of Seventh Day Adventists that Russia and Japan are to over-run the United States because of our apostasy from the Bible. We are interested, however, in the evidences of devotion in this little sect. It has 749 workers in Asia. It has 2,100 workers in 72 countries and circulates literature in 87 languages. This small body has contributed in one year \$706,293 for outside mission work.

# The Sunday School

## A PRISONER IN THE CASTLE.

Lesson for September 17.

Golden Text: He is my refuge and my fortress: My God, in whom I trust. Psalm 91:2.

Lesson Acts 22: verse 17-29 printed. Memorize verses 27-29.

(17) And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, (18) and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me. (19) And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: (20) and when the blood of Stephen thy witness was shed, I also was standing by, and keeping the garments of them that slew him. (21) And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.

(22) And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. (23) And as they cried out, and threw off their garments, and cast dust into the air, (24) the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. (25) And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? (26) And when the centurion heard it, he went to the chief captain and told him, saying, What art thou about to do? for this man is a Roman. (27) And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. (28) And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. (29) They then that were about to examine him straightway departed from him; and the chief captain also was afraid when he knew he was a Roman, and because he had bound him.

### VERSE BY VERSE.

17. While I prayed in the temple. The world-wide commission came to him while he was in communion with God.—I fell into a trance. It is not clear on what visit of Paul's this trance occurred, but possibly the one mentioned in Acts 11:30 and 12:25.

18. And saw him. There is no name mentioned but Paul certainly meant Christ.—Quickly. No time to be wasted among rejectors.—Testimony. The main testimony was that he was the ever living son of God.

19. They themselves know. The pronoun is emphatic in this connection. The answer indicates that the non-Christian Jews would hearken to his appeal.

20. And when. An additional reason why his message should be received. A good proof of his sincerity.

21. The Gentiles. This word confirmed all their worst suspicions, and fell like a spark on the inflammable mass of their fanaticism.

22. They gave him audience unto this word. They gave him attention to the Gentiles. They could not hear him further for they hated the Gentiles.—They lifted up their voices. The spectacle of an oriental mob, wild with rage.

23. Threw off their garments. They may have either thrown the loose garment off or shaken it, this was an expression of rage.—Cast dust into the air. This was another way of manifesting their wrath.

24. Chief captain. His name was Claudius Lysias, see Acts 23:26.—The castle. The fortress of Antonia.—Examined by scourg-

ing. Paul was to be scourged until he told what he had said to the crowd.—That he might know. The chief captain did not understand Hebrew and hence did not know what Paul said.

25. When they tied him up with thongs. While this process was going on Paul called attention to his citizenship.—Is it lawful for you to scourge a man that is a Roman, and uncondemned? This process laid the magistrates liable to punishment, so the thing was stopped at once.

26. What art thou about to do? A word of caution to the chief priest who was about to have him scourged.—This man is a Roman. Paul's veracity was not questioned; a false claim would be easily detected and its punishment would be certain death.

27. Tell me, art thou a Roman? He was surprised that Paul could have been a Roman citizen. He underestimated Paul.

28. With a great sum obtained I this citizenship. Some persons in the Roman Empire were permitted to sell the title of citizenship. The chief captain purchased his citizenship.—But I am a Roman born. His father may have been taken captive in war, and reduced to slavery, and then for some special service set free. The sons would inherit this citizenship.

29. They that were about to examine him. The lictors who were about to torture out of him a confession.—Because he had bound him. This was illegal. The magistrates were in danger.

### TEST QUESTIONS.

1. What was the name of the chief captain?
2. How did he secure his citizenship?
3. Of what was Paul's speech a defence?
4. How did Paul become a Roman citizen?
5. Give the argument of Paul's speech.
6. What words enraged the Jews?
7. Why could not the chief captain understand Paul?
8. How was a man examined by scourging?
9. Of what was the Roman scourge made?

## Our Citizenship

The Lesson in Today's Life.

BY ASA McDANIEL.

IN Paul's day Roman citizenship was a great possession. It was an object worthy of being aspired after by persons of highest rank. It contained rights and privileges that were large and varied.

Yet even this is small when compared with our citizenship in heaven whose sovereign is the King of kings, whose vice-gerent is the Lord of glory, whose laws are righteousness and truth, whose revenues are the resources of the universe, whose mission is to bless humanity, whose citizens dwell together in the family of the redeemed, and whose dominion, ruled by love, shall one day be universal.

There are some interesting parallels to be noted in these kingdoms. Both might be acquired by aliens. The chief captain seems to have secured his citizenship at a great cost. Paul informed his Roman friends that "while we were yet sinners Christ died for us." The way to the kingdom was made plain and sure through Jesus who is the way, truth, and life. "Whosoever will may come!"

the spirit of God, obtained through Jesus Christ.

There are a few contrasts which may help us to appreciate our spiritual inheritance. Roman citizenship is now a thing of the past; heavenly citizenship is a vital reality in the present, to ever increasing numbers. Men and women are coming to see the value of the unseen realities of life. They are interpreting life in terms of the eternal. Again, Roman citizenship might be purchased with money; but a place with the people of God must be secured through Jesus Christ. Roman citizenship conferred social and political privileges; but heavenly citizenship secures privileges that are spiritual and religious. And these are to be realized here and now just as far as our natures will enable us to go and our wills enable us to secure the blessings of God. The attainment lies with man; God is willing to do for us more than we can ask or think. Finally Roman citizenship protected the body; but heavenly citizenship protects both body and soul.

Both kingdoms conferred great privileges. The Roman citizen had many social advantages; the citizen of heaven has the best in any social group. He has an inner place that cannot be secured by one not in harmony with Jehovah the ruler of the heavenly kingdom. He has a freedom not obtainable by Roman or American citizenship. It is the freedom of a life in harmony with the best in heaven and on the earth. It is the end of our quest for the highest type of manhood, and the privileges such a life secures.

Both secure protection. Paul was protected from the rage of an Oriental mob, by quietly announcing his Roman citizenship to the centurion, and the howling mob quieted and lictors' hands were stayed. But Paul's citizenship in heaven protected him in many other ways. No matter what the external punishment he had a calm of spirit that gave him courage and joy in life. No higher protection from the temptations of this world can be secured than mind and heart filled with

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# Disciples Table Talk

## Illinois Convention--Peoria Sept. 11-14

Peoria Disciples are expecting over a thousand delegates at this year's convention of Illinois Disciples, to be held at the new Central church, Sept. 11-14. The program committee consists of E. M. Smith, Homer E. Sala and H. H. Jenner. Entertainment will be on the usual plan—75 cents for lodging and breakfast. Good hotel accommodations at the usual rates. The following are some of the features of the convention, by days: On Monday evening, Sept. 11, at 5 o'clock a Young Woman's Circle conference and luncheon will be held at the Y. W. C. A. headquarters; addresses will be given by Mrs. E. M. Bowman, of Chicago; Miss Allena Grafton, of Indianapolis; and Miss Myrta Pearson, of Eureka. The chief event of the evening service at the church will be an address by S. G. Inman on "The Panama Conference and the New Missionary Opportunities for Latin America." The State C. W. B. M. will have charge of the day sessions on Tuesday, with the president, Mrs. Lura V. Porter in the chair. The president's message and an address by Miss Allena Grafton, international secretary of Circle work will be features of the morning; Mrs. E. M. Bowman will give an address in the afternoon on "A Layman's Look-In on India Missions," and S. G. Inman will speak on "The Disciples of Christ in Latin America." Beginning Tuesday evening the I. C. M. S. will be in charge, the chief feature of that session being the address of the president, Edgar D. Jones, of Bloomington. On Wednesday morning Stephen E. Fisher will give the first of his addresses on "The Church that Jesus Started," speaking at this session on "Its Beginning." The State Program will

be discussed by Secretary John R. Golden, W. D. Endres, E. W. Akeman and W. E. Hall. A symposium on "Church Activities" will be participated in by D. N. Wetzel, L. G. Huff, C. C. Carpenter, S. W. Crabtree, C. W. Ross, W. W. Vose and Amelia Gerke. On Wednesday afternoon the Christian Endeavor address will be given by B. H. Bruner, and Mr. Fisher will give another talk on "The Church that Jesus Started—Its Creed." At the afternoon Educational Session, F. D. Kershner will speak on "Education the Paramount Issue"; L. O. Lehman will give a report. Music at this session will be furnished by the Department of Music at Eureka. At 6 o'clock will be held the Eureka Banquet. On Wednesday evening L. E. Sellers will give a temperance address, and F. D. Kershner will speak on "The Life Worth While." Mr. Fisher will give an address on "The Church that Jesus Started—Its Program," on Thursday morning, G. W. Muckley will speak on Church Extension and sectional conferences will be held; City Redemption will be considered under the leadership of Austin Hunter, and R. B. Doan will lead in the conference on the Rural Problem. On Thursday afternoon Sunday-school sectional conferences will be held and addresses will be given by Miss May Young, Prof. A. W. Nolan and Meade E. Dutt. At the Thursday evening session E. W. Thornton will give the Sunday-school address and M. L. Pontius will speak on "What Must the Church Do to Be Saved?" W. E. M. Hackleman will lead the singing through the convention; and Bible studies will be given by W. S. Rounds, Ernest Reed and W. G. Winn. The complete program will be published next week.

dianapolis. Mr. Horace Kingsbury will deliver the evening address, and others will contribute toward making this a helpful program.

...

—Lima, O., South church school, W. E. Paretti, superintendent had the largest delegation in the recent Allen County Union Sunday-school parade.

—The Christian Endeavor Department of the Foreign Society made a good gain in receipts for the month of July. The receipts were \$195.44 above July last. This brings the total gain on the year up to nearly \$2,900. If the societies will continue their good work there will be no trouble in reaching the watchword of the year, "\$10,000 from the Endeavor societies by September 30, 1916."

—W. T. Barbre, in leaving the work at Rockville, Ind., looks back upon a fruitful eight years of service. The congregation has grown during this time from a membership of 68 to one of 178; the missionary offerings have increased 400 per cent. When Mr. Barbre came to this field the church could afford only half-time preaching.

—The Christian Endeavor societies and other young people's organizations of Lincoln, Neb., and vicinity recently held a mass meeting in the interest of prohibition, with a special address on that subject.

—Among the speakers having part in the dedication program of the Howett Street church, Peoria, were W. F. Shaw of Chicago, H. E. Sala of Peoria and P. E. Olson of Minneapolis, the dedication address being given by the Eureka pastor, Verle W. Blair, who talked on the topic, "Building to Last."

—During the first twenty-three days of August the receipts of the Foreign Society amounted to \$69,642, a gain over the corresponding twenty-three days of August, 1915, of \$53,878. Some receipts came in that were credited in September last year. During the twenty-three days the churches gave \$10,017, a gain over last year of \$6,049. The Sunday-schools show a gain of \$2,473, the Christian Endeavor Societies \$3,079.

—E. M. Waits, of Magnolia Ave. church, Fort Worth, Texas, has been called to Magnolia Ave., Los Angeles. Mr. Waits would succeed R. W. Abberley, who has accepted a call to the leadership of the Southern California Christian Missionary Society. At time of writing no decision had been reported from Mr. Waits as to his acceptance of the western field.

—J. C. Archer of the Yale University School of Religion, had a place on the program this year of the Missionary Education Movement, at Silver Bay on Lake George, N. Y. Mr. Archer led two classes daily in the study of Stuntz's "South American Neighbors." Seventy-seven persons were enrolled in the classes. Mr. Archer writes that the Congregational, Baptist and Disciple churches of Garrettsville, O., are united for the summer on a tentative, experimental basis. This proving satisfactory, the practice will be continued. Mr. Archer preached for the united congregation July 30. At East End church, Pittsburg, where Mr. Archer is supplying the pulpit of John R. Ewers, great vigor and enthusiasm are reported.

—Miss Edith Apperson and Dr. and Mrs. Jaggard planned to leave Matadi, Africa, July 9. They will soon reach America.

—G. W. Brown reports the new session of the Bible College at Jubbulpore, India, opening. Mr. O. J. Grainger is one of the teachers, also an Indian Pundit.

—All branches of the Christian Endeavor work at Central church, Des Moines, Ia., are progressing well. The average summer attendance for the Senior society is from 60 to 75.

—W. R. Hunt reports nine baptisms at Chuchow, China. Mabel Hunt, his daughter, who has been in school in England for some years, has been called to the chair of Child's Psychology, in West Hill College, Birmingham.

### Sixty-One Graduates at Bethany Park Training School.

Garry L. Cook, Dean of the Bethany Park Training School, at Bethany Assembly, reports that at the conclusion of this year's session sixty-one persons received diplomas. The present class is the seventh to be graduated from the school. E. W. Thornton gave the commencement address this summer. At the school this year four denominations—Presbyterian, Methodist Episcopal, Baptist and Disciples—were represented in the list of graduates, and the students in the school were from twelve states and the District of Columbia. Indiana churches lead again this year with thirty-eight candidates for graduation. Missouri is second with eight advanced students. The District of Columbia and North Carolina were represented in the school this year for the first time. Six ministers are included in the graduation list. Diplomas were awarded to ten Sunday-school superintendents, two directors of religious education, four departmental heads four Sunday-school secretaries and twenty-four teachers. More than half of the class took the advanced work and several students worked for both elementary and advanced diplomas. More than 200 students were registered.

### Disciples at Lake Geneva, Wisconsin.

Mrs. Walter M. White writes that more Disciples should attend the missionary conferences at Lake Geneva, Wis. These conferences are under the auspices of the Missionary Education Movement. The sessions were held this year at the College camp, the last session being held on August 7. There were 460 delegates in attendance, representing 17 states and 8 foreign countries. Eighteen denominations had representation, the Presbyterians leading with 102, the Congregationalists following with

82; the Episcopalians had 80 delegates, the Methodist 66 and the Baptist 59. There were 27 Disciples present this summer, an increase over last year of 16. The following churches were represented this year: Englewood, Irving Park, Douglas Park and Metropolitan churches, Chicago; Kankakee and Pittsfield, Ill.; Euclid Avenue, Cleveland; Kansas City, Cincinnati and Cedar Rapids, Ia. The Disciple group met each evening at 5:30 on a beautiful spot on the hilltop, and discussed mission work among the Disciples; among those leading were Mr. and Mrs. H. P. Shaw and Dr. Ada M. Gordon, all missionaries on the foreign field. Miss Hazel Lewis, of Cincinnati, also rendered fine service. Ben Holroyd, of Steubenville, O., who leaves next year for China, was also present. Howard Spangler, of Cleveland, O., was elected president and Miss Lillian Abbott, of Chicago, secretary of the Lake Geneva Fellowship of Disciples. Mrs. White thinks plans should be made for a Disciples' delegation of one hundred for next year's sessions.

### C. W. B. M. Features at Kentucky Convention.

The Kentucky State Convention will be held this year at Winchester. September 19 will be C. W. B. M. day, and a fine program has been prepared under the leadership of M. B. Gay, state president. Mrs. Louise Loos Campbell will give her report of the year's work at the morning session. Reports will be given of young people's work by Mrs. Mary Walden, and the work of the Circles will be reviewed by Mrs. E. L. Williams. In the afternoon will be held a conference. Mr. D. W. Scott will speak in the interest of the Circles and the children. Mrs. Ida Harrison will bring a message from the Panama Conference, and Miss Myrta Pearson, one of the prospective missionaries to Africa, will speak of the work she is now doing at Bethany Social Center, In-

—Central and Richmond Street churches, Cincinnati, have launched a new mission at 802 W. 5th St. The Front Street Mission has been consolidated with the new work and Robert Evans will have charge of the enterprise under the direction of a committee of six, three from each church. The Bible-school was organized Sunday, August 20.

—Sharon, Kansas, Bible-school has made a fine record this summer despite the hot weather. All previous records have been exceeded by 100 per cent, attendance growing in the past four months from 60 to nearly 200. A Home Department of one hundred members has been organized.

—On August 10, at Hamilton, Ohio, F. E. Harnar and Miss Blanche Davis were married by C. R. Sine, minister of the church. They are under appointment of the Foreign Society and will sail for India September 9. The Hamilton church will support Mrs. Harnar as their Living-link.

—A farewell reception was tendered Miss Anna Louise Fillmore at the Norwood, Ohio, church, August 13. It was an impressive service. Miss Fillmore was leaving for China as a missionary of the Foreign Society. She departed from Cincinnati the morning of August 16. Miss Anna Louise is a daughter of J. H. Fillmore, the well-known music publisher. The Norwood church and Sunday-school will provide her support in addition to the support of Mrs. J. C. Ogden in Tibet.

—The vacation school of Central church, Buffalo, closed with a total enrollment of 120, representing fourteen religious brotherhoods. There were thirteen teachers under the direction of Austin O. Long, of the Central Y. M. C. A., Buffalo.

—John G. Shaylor, of East Dallas, Tex., church, was the chief speaker at a session of the Dallas Automobile club. His subject was "Business Courtesy."

—The recent Michigan state convention at Lansing adopted the following "Five Goals for Five Years": 1. Double Membership—25,000 by 1921. 2. Double Income for State Missions—\$10,000. 3. Enter Five New Cities and bring present missions to self-support. 4. Clean up all premises and old debts. 5. Every Member Canvass in Every Church. Reports indicate that Michigan work is thriving under the leadership of J. Frank Green, state leader.

—Four pastors who have recently resigned are: Wm. Grant Smith, Edinburg, Ind.; C. M. Myers, First church, Findlay, O.; W. M. Davis, Central church, Ft. Worth, Texas, to accept work at East Austin, Texas; and J. A. Lord, First church, Milton, Ore., to take the work of the Bible chair at Spokane university.

—S. E. Fisher, of Petersburg, Ill., church, is spending a month in the Ozarks.

—H. C. Hobgood, of Lotumbe, Africa, and Miss Tabitha L. Alderson were married at Harrodsburg, Ky., her home, August 30, by Robert N. Simpson, the minister. The Harrodsburg church made it a joyous occasion. This is the home congregation of Miss Alderson, and the Harrodsburg congregation will support her as their Living-link. They will sail for Africa on the S. S. "Roma" Sept. 5.

—Leslie Wolfe, Manila, P. I., reports 35 conversions, twenty-four of these are lepers at the Cullion Leper Colony. A church of lepers has been organized. The officers of the church are lepers.

## Things Worth Seeing in Des Moines

The Iowa Capitol Building, a \$5,000,000 structure in pleasing architecture, crowns one of the hills in the east part of the city.

The Eighty-three Acre State Park surrounding the Capitol Building. This park still is incomplete, and is the largest project of its kind ever undertaken by any commonwealth to give its state buildings proper setting and dignity.



University Place Church.

The land alone added to this tract within the last three years was acquired at a purchase price of \$1,000,000.

The State Historical Building. This is the storehouse of Iowa's historical documents. It is the historic museum of the middle west.

The East Des Moines High School Building is one of the largest and most modern school buildings in the United States. It is in East Des Moines, close to the Capitol Building and the Capitol Hill Church of Christ, the most modern of the church buildings of Des Moines.

Any one of Des Moines' Five Largest Parks. The city owns 728 acres of park land, all but a small amount in constant use. Two of the best public golf courses of the West are located in these parks, one at Waveland and the other at Grand View.

The City Library, one of the units of the Des Moines civic center. It is just across the street from the Coliseum, where the sessions of the convention will be held. On its shelves are placed 80,000 well selected volumes, and the reading rooms are supplied with the papers of many of the large cities of the United States.

The Largest Gun Stock Factory in the World. A place where walnut logs are turned into the blocks for the making of stocks for guns. This plant supplies many of the factories of the United States, and turns out hundreds of thousands of stocks each year to fill orders placed with the warring nations of Europe.

One of the Largest Cement Plants in the World. It is located on the outskirts of Des Moines, and can be reached only by auto. It is one of the gigantic units of this rapidly growing industry.

The Two Largest Farm Paper Publishing Plants in the World. Three of the largest farm papers in the United States are published in Des Moines, and the plants of all are close together and accessible from the street cars. In one of these plants, all the work of publishing 800,000 papers per month, sometimes with as high as one hundred fifty pages per paper, is accomplished. Many of the Churches of Des Moines are

worth seeing. The churches first established are in a group near the business district. Among these one hundred eight churches of Des Moines are the buildings which house from ten to twelve thousand members of the Church of Christ in Des Moines. Of these, Capitol Hill is the most modern, Central the most historic, University Place the largest. The latter structure houses the largest pipe organ between Chicago and Salt Lake City.

The Iowa State Fair, with its massive buildings of steel, brick and concrete, is one of the best arranged expositions in the United States. It lies just to the east of Des Moines, and is worthy of the attention of men interested in the upbuilding of the fairs of their own states. The State and the Fair Association have spent approximately \$200,000 per year in permanent buildings for each year of the last decade.

Fort Des Moines is one of the most modern of the Army Posts of the United States. It is planned as the home of a regiment of troops, and its final buildings were completed just before the troops were ordered to the Mexican border. While it is deserted at the present time, its buildings give a good idea of the arrangement and plan of the present posts.

Fort Des Moines is situated on a high plateau two miles south of the business center of the city. It can be reached by street cars, and its roads, the best the government builds, can be made a part of an attractive automobile drive.

Simpson College is located twenty miles south of Des Moines, in the town of Indianola. It is an hour's drive by auto from Des Moines, and is about sixteen miles south of Fort Des Moines, the drive being



Central Church, Des Moines.

one well worth taking. Indianola also can be reached by a branch of the Rock Island railroad.

The Rake Stadium, one of the notable athletic fields of the country, is considered by many as the most unique structure in Des Moines. Its cement seats, capable of accommodating ten thousand people, build on the sides of the hills in the shape of a gigantic horseshoe, rise above the track and surround the football field. The track



Drake Administration Building.



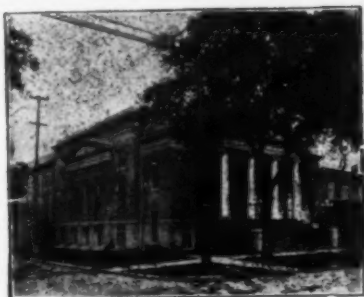
Iowa Capitol Building.

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is the center of athletic competition of the middle west.

Drake University is located in the north-west section of the city, and is the largest educational institution not only of Des Moines, but of the Disciples of Christ. Fifteen hundred students are in attendance during the school year. The convention



Drake Bible Building.

comes shortly after the opening of school in September, so that convention visitors will see the large school in operation. The buildings are all in close proximity to the University church. Every arrangement will be made to allow visitors to see as much as possible of the working of the school during the week of the convention.

## The Church Extension Program at Des Moines and What it Means

The Church Extension program at Des Moines this year will be the most comprehensive of any ever given. Aside from its regular work of making loans to erect church buildings in the mission fields of the United States the Board will, in substance, ask the National Convention to recommend the following new work:

First: That the Board of Church Extension be permitted to use all the church offerings during the year, October 1, 1916 to September 30, 1917, for the purpose of erecting a Community House for work among immigrants either in Chicago or New York. The house would be a donation to the community of immigrants but the Church Extension Board will hold title to the property and the American Society will furnish a competent American Superintendent for the work. The American Society and the Board of Church Extension proposes to do such a piece of work as shall be a matter of worthy pride to our churches. The Disciples of Christ have never done their share of work among the immigrant populations of the United States. Other religious bodies have been far in the lead in this work. We must do a worthy share and the way we preach the gospel will certainly be welcome to these foreigners who have been so long under the domination of ecclesiastical yokes. To command the respect of these foreigners, however, we must put up nice buildings as well as practical ones. The Des Moines Convention must speak the word.

Second: Secretary Muckley was a delegate to the Congress on Christian Work in Latin America, held in Panama last February. At that Congress a group of Disciples present recommended that the Board of Church Extension be asked by the National Convention to extend its work into Latin America by assisting in the erection of proper buildings for this very important field. The Board would do this work by holding title to the property where buildings are erected and with its usual careful business methods. This must come before the Des Moines Convention for its action. The Board hopes the Convention will speak the forward word.

...

Third: Our first missionary to Alaska sailed from Seattle on June 25th. He is a graduate of Hiram College, Harry Munro. He ranks the highest in Mental, Spiritual and Business qualifications for this work. When he passed through Kansas City with Robert Hopkins of the American Society, whose Sunday-school department is sending him out, the Board of Church Extension met him and assured him of its support in the

erection of buildings as they are needed. This support should be without stint. There are distinct opportunities in Alaska. At the proper time a Secretary of the Board of Church Extension will go to Alaska to help select church property and plan for the necessary buildings. The Convention at Des Moines will be greatly interested in this new and vital work in the two Americas.

Fourth: There are six great cities in the Western Provinces of Canada, where now the Board of Church Extension should be helping to erect church buildings worthy our great plea and worthy of these cities so that we may attract attention to a necessary work. They are Winnipeg, Saskatoon, Edmonton, Calgary, Lethbridge and Regina.

The conventions of Manitoba, Saskatchewan and Alberta were jointly visited in July of this year by Grant K. Lewis, of the A. C. M. S. and G. W. Muckley, representing the Church Extension Board with a view of studying the fields needing aid and jointly doing the work. Already, as a result of this visit, a new building is now being erected in Saskatoon and the congregation will be provided with a pastor by the A. C. M. S. as soon as the building is finished.

Fifth: The Board must be helping in the usual mission fields of the United States,—in rural communities with a certain type of building, in cities with adequate buildings and in the smaller towns with chapels.

...

A consideration of these fields will make it worth while for Disciples to attend the convention at Des Moines.

The Church Extension Session will be from 11:30 to 12:30 on Thursday morning of the convention and the chief address will be given by Allan B. Philpott, of Indianapolis, on the subject, "The Church Made With Hands." Mr. Philpott was born in Tennessee, reared in Indiana, graduated from Indiana University, assistant professor there, pastor at Bloomington, Indiana, when the present building was erected, in Philadelphia, Pa., for nearly ten years during which period Russell H. Conwell's church building was purchased, the Sunday-school doubled and the membership greatly increased and strengthened. For the past eighteen years Mr. Philpott has been pastor of the Central church, Indianapolis. The membership has been doubled in spite of many removals, and the Sunday-school has taken the first place in the city. He is a member of the Phi Beta Kappa Society, the Indianapolis Literary Club and Sons of the Revolution. He is president of the Alumni Council of Indiana University and a director of Butler College. But best of all he is a pastor universally loved, trusted and respected.

## A Notable Success

The welcome that has been given by the leaders in the churches and Sunday schools to the little book just issued by the Disciples Publication Society:

### "The Training of Church Members"

is evidence that this text has come to meet a very definite need in the churches.

The following are typical letters received from leaders concerning the book:

**FROM REV. H. CLAY TRUSTY,** Seventh Street Church, Indianapolis: "I have examined thoroughly the manual, 'The Training of Church Members,' and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid guide."

**FROM REV. L. C. MOORE,** Waterloo, Ia.: "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

**FROM REV. IRVING BROWN,** Sac City, Ia.: "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

**FROM REV. L. J. MARSHALL,** Wash. Ave. Church, Kansas City, Mo.:

"This is a timely piece of work. Its clear and simple presentations of the lessons to be taught should make it popular among Christian workers."

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## The Foreign Society at Des Moines

The Declaration and Address was published in September, 1809; the Foreign Christian Missionary Society was organized in October, 1875. Let no one think that in the sixty-six intervening years the Disciples of Christ did nothing to carry the gospel into the regions beyond. In 1849, the American Christian Missionary Society was organized to promote the preaching of the gospel in this and in other lands. While conducting work at home, it sent missionaries to Jerusalem, to Liberia, and to Jamaica. Owing to the Civil war and other causes, the missionaries in these foreign fields were recalled and the work abandoned. The Foreign Society was organized because the American Society was not prepared to renew its work abroad. Though organized in Louisville, Kentucky, it is incorporated under the laws of Ohio, and its principal place of business is in Cincinnati.

The missionaries on the field number nearly two hundred, and the native workers nearly a thousand. These preach the word of truth in many lands and in many languages. They preach in chapels, in schools, in temples, in theatres, in hospitals, in tea-houses, on the street, in the market places, at the public wells, and in their homes. They do other things, but into the work of preaching they put the strength of their lives, because it is God's intention to save them that believe through the truth proclaimed. The preaching of the men and the women sent forth has extended the boundaries of the Redeemer's kingdom.

The agents of the Society heal the sick; they open the eyes of the blind; they cause the lame to walk; they give the people among whom they dwell some knowledge of hygiene and sanitation. They are doing what our Lord did when he went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease. They have lessened the pain of the world and sweetened life for a great number.

The missionaries have opened schools of all grades, from the kindergarten to the college and university and seminary. The converts wish to be able to read and write. They want to be able to read in their own tongues the mighty works of God. The workers needed evangelists, pastors, teachers, colporteurs, nurses, and Bible-women must be educated and trained for their life-work. The children of the believers must be taught. One period of every school day is given to the study of the Bible and to worship. The pupils are taught to sing the great hymns of the church.

• • •

The converts are gathered into Sunday-schools and into Endeavor Societies. Others besides the converts are taught in the Sunday-schools. The children are more easily reached than their parents. In many cases the parents are satisfied with their religion and wish no change. They are not willing to listen to the message. The children are curious and wish to learn. They repeat at home the truths and the songs they learned in the Sunday-school and in many cases the parents are interested and come to hear more.

The missionaries prepare and circulate literature. They translate the word of God and hymns and other works. They edit magazines and weekly papers. They make good use of leaflets. The printed page can go where no missionary has gone or can go at present. The printed page can carry the gospel message. Every patient in the hospital and dispensary receives a Gospel or tract. One paper published in Manila is said to be the most influential publication in the Philippines. The book entitled "The Church of Christ by a Layman" has been translated into Hindi, Japanese, and Chinese. It can be read now by one-third of the human race, if they wish to read it. In Africa the language of the people has been reduced to a written form, and most of the New Testament and more than a hundred hymns and other works have been published on the Society's press on the Congo.

Many forms of benevolent work are carried on by the workers. Orphans are rescued and are prepared for lives of usefulness and nobleness. Some of these are taught trades, to be carpenters, blacksmiths, tailors, shoemakers. Some are taught to care for pigs and poultry. Some are taught farming and are given modern tools and machinery with which to do their work. The missionaries assist the people among whom they live in time of famine, in time of flood, in time of revolution. They minister to the leper and the beggar. They have been leaders in community betterment. In one city under the guidance of a missionary the streets were cleaned, the pauper dead were buried, a macadamized road was built from the railway station to the heart of the city, parks and playgrounds for the children were opened. The women and girls had been gathered into Bible classes and taught many things they need to know. They were taught to prepare palatable and nourishing food for their families and for invalids, how to make their homes more attractive, how to make their own lives more noble, and how to dress and care for their little ones. The missionaries are doing their best to bring in that new social order when the will of God shall be done, as in heaven, so on earth. They are doing what is in their power to enable the people to live complete lives under the leadership and under the loving favor of Jesus Christ our Lord.

At the Des Moines convention there will be evangelists who will tell how they preach the gospel, and how it is received, and the fruits of the Spirit that appear in the lives of the believers. Medical missionaries will set forth the facts as to their work, how it is conducted, and its influence among the people. They will explain how the medical work opens hearts and homes to the truth, and how it lessens human suffering, and how it reveals the beneficent character of our holy religion. The teachers will tell of their work and of the readiness of the people to attend the mission schools, and to listen to the reading of the Scriptures as well as the teaching of science and philosophy and the other subjects taught. The missionaries will speak of what they have seen and know to be true. The audience will receive with profound interest reports of work done and difficulties encountered and overcome, of hardships borne, and some accounts of the unfinished task and of the duty of the church to address herself to it in earnest.

—George Rice, of Kansas City, Mo., sent a complete telephone system to his brother at Damoh, India, which will be used to connect the bungalows of the missionaries, the office, farmhouse, and the home of the house father. Such a gift is sure to be valuable.

—W. T. Fisher, formerly an Iowa preacher, and for three years Bible-school superintendent in the state, for the past three years a teacher in Phillips Bible Institute, Canton, Ohio, becomes pastor of the great church at Mason City, Iowa, September 1. He will have a building enterprise on his hands. The plan is to build a modern

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Bible-school building first, which will be used until the erection of an auditorium.

—Sumner T. Martin, pastor at Hobart, Okla., is suffering from injuries received in an automobile accident, in which his son was also injured.

—Last week the Foreign Society was fortunate in having an Annuity gift from a friend in Kansas of \$7,200; also an Annuity gift from a friend in Ohio of \$500, this being her third gift on the Annuity Plan. A friend in Arkansas also remembered the Society with a gift of \$2,000, making a total of \$9,700 for the week.

—E. E. Davidson, of Kansas City, will hold evangelistic services at Shreveport, La., next month. Claude L. Jones is pastor at Shreveport.

—First church, LaPorte, Ind., under its new pastor, H. M. Hale, is planning to spend several thousand dollars in remodeling the present building.

—Atlanta, Ind., church observed a home-coming of former members on August 27. C. W. Cauble gave the address.

—Red Bluff, Cal., congregation has called M. H. Cantrell, of Norfolk, Neb., to its pulpit, and he will begin his new service Sept. 1.

—There will be a new Disciples' church in Champaign, Ill. The Webber Street Mission was started by Stephen E. Fisher nine years ago, and the work is now thriving under the leadership of G. L. Cummings as pastor. A \$10,000 building is now being erected. The excavation work was done by generous local teamsters who donated their labor and by members of the Webber street congregation.

—Pomona, Cal., church is conducting a Training Camp at Laguna Beach this week, among the instructors being C. R. Hudson, F. B. Ward and Dr. R. J. Dye and wife. About fifty persons are enjoying the camp.

—The Library of Congress, at Washington, would like the issue of Nov. 28, 1912, of The Christian Century to complete its file. Any "Century" reader who can furnish this issue would render a favor by sending to this office.

—E. T. Cornelius, pastor at Princeton, Mo., spent his 1916 vacation, with his family, on a Montana ranch.

—For the ten months to August first the Board of Ministerial Relief of Indianapolis reports total receipts of \$28,910, a gain of \$8,929, or 50 per cent over the same period last year. The regular receipts, available for immediate use, are \$20,150, a gain of \$4,049, or 25 per cent. That the increase is needed is shown by the statement that five cases of premature disability of ministers have been reported to the board within two weeks.

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### Charles M. Sharpe Available for Evangelistic Work.

It is not unusual for a man of Dr. Charles M. Sharpe's scholarly instincts and habits to be equally imbued with evangelistic passion. He says he is in a state of unstable equilibrium between the class-room and the pulpit, and that, moreover, he hopes ever to be in that situation. He does not believe



Dr. Charles M. Sharpe.

that a theology which fails in the pulpit can be a success either in the study or the class-room.

During the past winter and spring Dr. Sharpe held meetings in Monroe City, Mo., and Harrison, Ark., in both of which fields he was eminently successful both in point of numbers of accessions to the church, and of inspiration to the entire community. This fall and the coming spring he will be able to hold three or four meetings. Write him directly at the University of Chicago. His preference would be to serve the churches in educational centers, but as he does not deliver an academic message, his work is suited to any community.

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# Annual Offering for Church Extension

*Begins Sunday, September 3rd*

## "AN APPEAL TO REASON"

Are figures dry? Not when they tell the story of a live subject. We challenge any person who loves the Kingdom of God, and wishes to see it permanently built up and its borders continuously extended, to read the following Church Extension facts and figures and not be interested in taking the Church Extension Offering in September.

### GAINED.

1. In 27 years 1,814 churches have been built in the United States and Canada.
2. 1,156 of these paid their loans in full, aggregating \$1,864,903.34.
3. There is \$1,195,868.98 in the Fund.  
There is \$1,864,903.34 returned on loans.  
Therefore \$3,060,772.32 of work has been done in 27 years. The churches aided raise \$2 for every \$1 loaned. Therefore, the churches borrowing this ..... \$3,060,772.32 have raised. .... \$6,121,544.64  
bringing into existence. .... \$9,182,316.96
4. These Missions, while building their church homes at a cost of over \$9,000,000 have given over \$1,195,000 to missions, benevolence and education, 91 per cent of them gave.

### LOST.

1. In the last ten years there have been 1,601 churches appealing, yet unanswered for lack of money.
2. Had we answered them as we did the 1,814 opposite, and had they given as well as the 1,814 they would have produced \$8,000,000 of church property, and would have given \$1,053,458 to missions and benevolences.
3. By failure to help these 1,601 The Kingdom has lost over \$9,000,000.

RESOLVED, That to atone for past neglect our Church will raise a liberal offering for Church Extension some Sunday in September.

**Remit to Board of Church Extension**  
**603 New England Building - Kansas City, Mo.**

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